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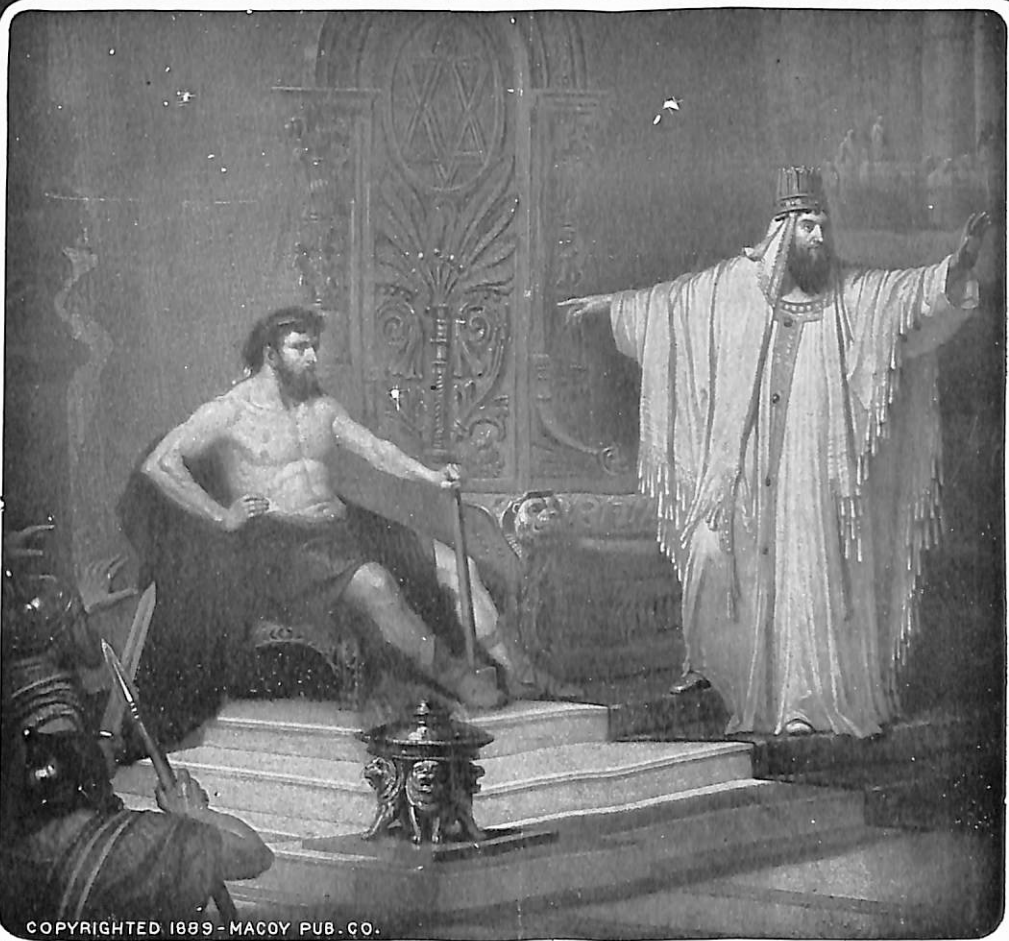
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New England Craftsman

Devoted to the Interests of Freemasonry

NOVEMBER, 1912



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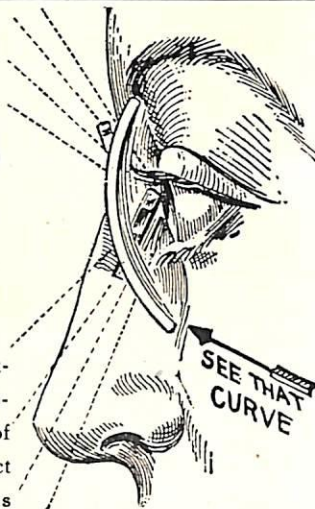
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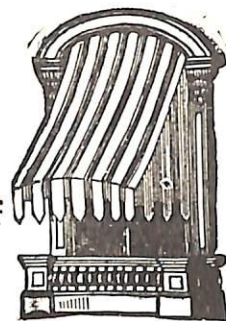
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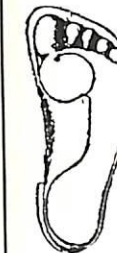
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NEW ENGLAND CRAFTSMAN

A Monthly Masonic Magazine

Vol. 8 November, 1912 No. 2

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New England Craftsman

A MONTHLY MASONIC MAGAZINE

Vol. 8

NOVEMBER, 1912

No. 2.

Freemasonry, an Essential Factor in the Relisation of Universal Peace!

FREEMASONRY numbers at the present time more than two millions of adherents and these two millions are spread over all the countries in the world. In this army of men, who are inspired by the same ideals and moved by the same principles, lies an enormous latent power which hitherto has not been utilized in the solution of social and humanitarian questions. Among the objects of Freemasonry we find the well-being of humanity! But it may be asserted that hitherto the astonishing force and vitality of the Masonic Alliance have remained without serious results, and that, in consequence of differences of forms and not of essentials of the various Groups of our Order. Masonry is said to have been hitherto like a sleeping giant as far as questions of universal importance are concerned, and it is but a short time ago since this giant began to wake up in the face of the work which he ought to have accomplished long ago.

It follows from the principles of Freemasonry that one cannot be a Mason and remain a partisan of the maintenance of useless war; we say "useless" because defensive war still remains for the present a necessity.

To love perpetual peace before it comes is not to consent to leave one's

country without defence—far from it. One must also be ready for anything and everything rather than sacrifice the great principles of liberty and justice. As George Lyon has said in his philosophical studies:—"Peace, yes, but not peace at any price, not peace in any and every case, not peace in slavery, not peace without dignity! The cause of perpetual peace, though sublime in itself, becomes monstrous, if one claims in its name release from military service and the disowning of one's country. A doctrine is not responsible for its own deformities. The noblest conceptions are exposed to such ignominious misunderstandings."

But a war of conquest, a war for the extension of national territory, a war the object of which is to overturn the rights and liberties of others, in a word a war the object of which is to destroy the rights and liberties of other peoples, war in everything that is not defence against tyrannical forces which are ready to crush them—against all such wars Freemasonry must by its very principles be resolutely opposed.

Freemasonry is necessarily expected to protect the weak and the oppressed; by its history and its principles it is obliged to work for the improvement of the social condition of

the people; it must favor popular education and the setting free of the human mind from all fanaticism and all intolerance, and as far as lies in its power, accomplish the difficult work of the suppression of conflicts between nations by international arbitration. If Masonry is united, fraternal and devoted, if it is true that its chain of union encircles the earth, it will accomplish this task and will accomplish it in all its beauty.

It can succeed in this mission:—

1. Because it is free. Our Order stands in no relation with any government of any country, and can thus pursue its object without concerning itself about political parties.

2. Our Order covers the world. There is no country in the world that does not possess Lodges or Brethren.

3. Our Order is most cosmopolitan for the work in question; it numbers influential personages in all nation-

alities and in all political parties, men or all professions and of all associations.

4. Our Order pursues the same ends and practices the same ideas everywhere. Masonry occupies the same platform in the whole world in spite of the smallest divergences of its Rites and of its internal interests. Its emblems express everywhere and in all languages the same ideas and the same ideal of life and action. Everywhere the motto of Masonry is epitomised in the words "Fraternal Love, Justice and Truth."

What an influence such an association might exercise in the world if its members knew how to act with perseverance and good-will! Masonry can and must be the most powerful agent in the maintenance of the world's peace . . . if it will.

—Bulletin of the International Bureau for Masonic Affairs.

WORK AND SONG

Edgar Avery Marden

Though all the golden summer I had heard
The wild-bird's song, and seen the crimson gleam,
Where through the sun-kissed dreamy hours
The cardinal flowers
Stood mirrored in the stream,

Though every lake and shadow-checkered hill,
The wind-bent grasses, and the pine tree's lance
Were old-time friends, yet was I weak,
I could not speak
My heart's full utterance.

But when I came back to my work once more,
Far from the river and the singing wood,
There in the city's mighty heart
My vanished art
Returned, and Life was good.

—Boston Transcript.

A Smoke Talk

Written for the New England Craftsman by

Albert I. Mather



A Druid Temple

HERE is an old and dear friend of mine, a brother of the mystic tie, who was born on the west coast of Ireland, and passed the first twelve years of his life amid those enchanted spots which from time immemorial have been celebrated in story, song and tradition, as the abiding place of the "Children of the Twilight," or fairy host, who nightly assemble and may be seen by those whose hearts are attuned to receive the mysteries of Nature, the common property of all.

He had a grand-aunt deeply versed in ancient Gaelic lore, and who possessed the gift of divination, could cure diseases by touch, and was sought and consulted by the people for miles about. This venerable woman lived to be more than a hundred years old. My friend would often sit by her and listen to those old traditions that had come down from the past, and became imbued with symbolic folk lore, which is indeed the heart of history.

We often have what we term "smoke talks," and with lighted pipes and in such quiet seasons, we cut loose from worldly cares and revel in mystical and abstruse subjects.

One of our recent talks was on the mysticism of ancient Ireland, and after a time we relapsed into silence, and amid the clouds of smoke there was again vividly enacted some of the very scenes we had been discussing. There plainly to be seen, was an ancient Druidical Temple, uncovered and open to the sky, for they taught that it was absurd to confine the Omnipotent Deity within the walls of a religious edifice. There were the tall, rough stones erected in a circle, the altar in the centre; the Cromlech, "The mighty pile of magic planted rock

Thus ranged in mystic order, marks the place

Where, but at times of holiest festival The Druid leads his train."

It was night time, and the full moon cast its rays over the scene,

lighting all with a dazzling brilliancy. The Druids and attendants were ceremonially arranged, clothed in vestments of white, crowned with ivy, and wearing the sacred amulet of the Crystal Egg. Their voices blended in unison as they chanted a hymn to the Sun. The Aspirants, ranged in rows of threes, fives, and sevens, were conducted nine times around the sanctuary, from east to west, first slow, accelerating their speed with each revolution, accompanied by the clang of musical instruments.

We saw the lighting of the fire under the caldron, representing the whole circle of science; the three blessed drops of spirit invoked; the Oath of Secrecy ratified by drinking out of the sacred vessel, which fluid was caught directly from heaven, so as to be free from the contamination of the earth; the Aspirant applying to himself all the past states he had filled in former lives; saw the blind neophyte struck a violent blow on the head with an oar, then darkness ensued, followed by a blaze of light, again chaotic darkness, and he emerged into the most dazzling coruscation of light, where he was instructed into the cabalistic knowledge of Druidism, and invested with the Sacred Crystal.

"The powerful gem condensed Primeval dews that upon Caucasac Felt the first winter's frost,
it may have charm
To blind or poison."

Then he was taught the art of divination; given the **White Trefoil**, symbol of union and everlasting Brotherhood.

The smoke cleared away, and a new scene came into view. It was the sixth day of the new moon. A multitude were assembled around the mystic oak, whose gnarled and spreading branches were entwined with the sacred mistletoe, not to be profaned by finger touch. The Arch Druid, clad in his white vestment and red tiara, having purified himself with consecrated water, removed his sandals, and ascended the tree with naked

feet. Holding in his left hand the golden sickle, which had never before been used, he severed the branch of mistletoe, receiving it in his sagno, or sacred vest, amid the acclamations and rejoicings of those assembled. Then followed the sacrifice of the two white bulls, who for the first time were secured by their branching horns; prayers to the gods then followed.

The scene dissolved, instantaneously changing into a brilliant vision of fairyland. Ancient ruined abbeys grew again into symmetry, ablaze with light and life. The purple twilight spread o'er hills and dales, tinging the grey sands of the ever restless sea. The green sloping sward echoed to the invisible tread of fairy forms swarming from the raths and mountains, flitting along the darkening slopes; past the huts of the peat cutters in the bogs, came trooping the elves of the twilight through the purple haze, the tips of their spears ablaze with a sheen of silvery light. Across the lakes they sweep to join the Army of Light led by Queen Meave, the queen of the Western Host, and array themselves against the dark riders from the north, waging fierce battles in the mists.

All the ancient magic was revived; the well at Balby Keele again had its votaries seeking for the magic cure; the trysting place at Rosses again was galvanized into activity; the Banshee once more flitted on her dismal errand of foreboding calamities; the vision of the "Blessed Island," where the days end not and the summer lasts forever, where flowers fade not, and whose inhabitants know neither sickness or age—the long sought for Tir-na-noge, the promised land in the West, the land of perpetual youth, the land where all the dead had gone,

"E'en the dead—the bright, beautiful dead—there arise,
With their soft, flowing ringlets of gold;

Though their voices are hushed, and o'er their sweet eyes,

The unbroken signet of silence now lies,

They are with us again, as of old."

We saw once again the people of olden time turning their eyes westward, watching the declining sun go down into the wide waste of waters, setting in that land of promise, that land of perpetual peace, and the rapt expression on their faces showed they had lost their hearts in,

"A city of temples and turrets of gold,

That gleam by a sapphire sea,
Like jewels more splendid than earth may behold,

Or are dreamed of by you and by me."

Would their long cherished aspirations ever be realized?

Then appeared, looming up in brilliant proportions, "The Land of Promise," the fulfilment of the longings of ages, the Mecca of those dead and gone inhabitants of the past, and there bright and vivid, was the day of Universal Brotherhood.

The fire died out in the pipes, we shook out the ashes, and our "smoke talk" has passed into history.

"And when I ponder it o'er

Grey memories only bide;

But their fading lips tell more

Than all the world beside."

Was Hiram a Negro?

THE following account of a sermon delivered at Newport, R. I., has never come to our attention until we read it in "The Freemason" published in London, England.

"The Masonic observance of attending church in a body is not confined to age or locality. On a Sunday evening some time ago a Masonic sermon was preached by the Rev. Charles N. Gibbons, of the Mount Zion Methodist Episcopal Church, Newport, U. S. A., the audience consisting chiefly of colored Masons and their families. The following extracts from this sermon will doubtless interest our readers:

Masonry is a colored—or, to use the American definition, a Negro—institution, made of colored clay, formed by colored brain, and painted with the brush of colored artists; for Solomon, King of Israel, the wise; Hiram, King of Tyre, the strong; and Hiram, the widow's son, the beautiful, all had colored or Negro blood in their veins, and had they lived in America this

our day would have been called Negroes. Two Negro Kings and one Negro Architect. I am prepared from this "Book of Inspiration" to prove my assertion. Listen! The Jewish people from which Solomon came were very much mixed with the colored race. This inter-mixing dates as far back as Abraham, for Abraham's son, Ishmael, was born of Hagar, an Egyptian woman; and the Egyptians came from Mizraim, the second son of Ham, who was the father of the colored race. (Genesis, chapter 16.)

Joseph, a son of Jacob and Rachel, the great and wise governor under Pharaoh, who saved so many thousands from starvation and death, married an Egyptian, a colored woman, and she bore him two children, Ephraim and Manasseh, the father of two of the twelve tribes of the children of Israel. (Genesis, c. 48). Besides them he had no other children.

Moses, the great Hebrew legislator and law-giver, married a colored woman, an Ethiopian, a daughter of

Cush, the son of Ham, by whom he had children. (Numbers, 12:1.)

Samson, the strong, a deliverer and judge of Israel for twenty years, married a Philistine woman, a descendant of Ham. (Judges, chapter 14.)

Salmon, a man of the tribe of Judah, married Rahab, a Canaanitish woman, a descendant of Canaan, and Canaan was a son of Ham. They had a child whose name was Boaz, the ancestor of Jesse, David, and Solomon, and no children born of colored women are ever thought to be white. (Matthew, 1:5-6.)

Solomon was doubtless of both Semitic and Hamitic extraction. To add to this, Solomon's mother, Bathsheba, whom David married, was a Canaanitish woman, the wife of Uriah the Hittite. (II. Samuel, 11:26-27; II. Samuel, 12:24; Matthew, 1:3.) Hence Solomon could not have been white, but yellow or mulatto. His mother, Bathsheba, who had been the wife of Uriah, the colored soldier, was also a Hittite descendant of Heth, the second son of Canaan, the fourth son of Ham. (See Genesis, 10:15.)

Historians say: "They were a short and thick-set people, of a yellowish complexion, with black hair, but without beards," etc. Not only is this true, but there was Hamitic blood in all of the kings that came of the tribe of Judah, and history says that there were twenty successive kings in the line of David, for Judah himself, the father of the tribe from whence David, Solomon, and even Christ came, was married to a Canaanitish woman, who was named Shula, and beside her he had no other wife. (See I. Chron., 2:3.) She was the mother of his boys, and hence the tribe of Judah.

The Scriptures saith: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until

Shiloh come." Then Shiloh, or Christ, David, and Solomon, indeed the whole tribe of Judah, were children of a colored woman. (Genesis, 38:1, 2, 3, 4, 5.)

If Solomon was living in the United States of America today he would be called a Negro, he having Negro blood in his veins. The Chinese and Japanese are called Negroes for the same reason, and have been denied the right to attend some schools in this country. It requires no argument to prove that Hiram, King of Tyre, was a colored man. All historians know that Tyre was a city of Phoenicia, a dark race descendant of Ham, and therefore a part of the Hamitic race.

Hiram the architect, who built the Temple, was also a colored man. His mother was a Jewess; his father was a Tyrian, a man of the Hamitic race. See Kings, 7:13-14, which reads as follows: "And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtah, and his father was a man of Tyre, a worker in brass, and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to King Solomon and brought all his works."

Hence, the most superb and costly edifice ever built by man was built by a colored man. It is not necessary for me to tell you anything about the work of the Temple. This "Book of Inspiration" explains it. Consult this Book.

We see that Freemasonry was given to the world by mulattoes or Negroes, and every Mason, however prejudiced he may be against the Negroes today, ought to be reminded that the Masonic altar around which kings and princes bow, the world over, was given to the world by Negroes. Two Negro Kings and one Negro Architect.

Installation of Officers, St. John's Lodge

Conception, Chile



This building is occupied by Saint John's Lodge, Conception, Chile, S. A.

HERE are no doubt, many loyal lodges in Massachusetts who go on in the regular performance of their business year after year whose officers never think of making any formal expression of loyalty to Grand Lodge or Grand Master, not that it is not in their heart, but, because they are so close to both, that like the members of a family they have not felt the need of saying what should be shown by their conduct. With a distant lodge the conditions are different as will be seen in the following notice of the installation of the officers of St. John's Lodge, of Conception, Chile, where the first toast given was to the Grand Lodge of Massachusetts and Grand Master Benton. This custom is characteristic of all the lodges of Chile that are under the jurisdiction of the Grand Lodge of Massachusetts. There is no official of the Grand Lodge of Massachusetts who is more zealous in loyalty to Massachusetts than District Deputy Grand Master

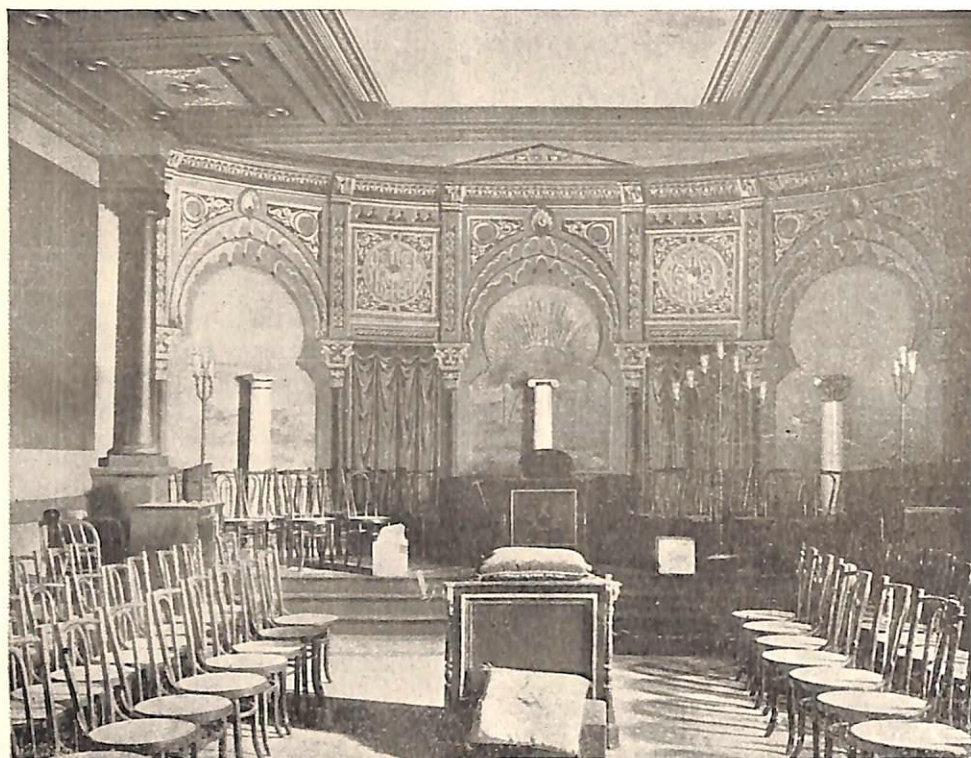
David Urquhart who looks after the interests of the three lodges in Chile that are under his charge.

The annual Installation of Officers of St. John's Lodge, Conception, Chile, took place on the evening of September 7th, in presence of a large number of members and visitors. After the lodge was opened, an Official Delegation from the Most Worshipful the Grand Lodge of Chile, composed of R. W. Bros. Concha and Armstrong, were received in due form, followed by commissions from the following lodges: "Paz and Concordia," "Gluck Auf," of Conception; "Caupolican," of Talcahuano; "Harmony," "Bethesda," of Valparaiso, and "Pioneer," of Iquique.

Right Worshipful David Urquhart, D. D. G. M., Chile, M. Dist., accompanied by W. David C. James as D. G. Marshal, pro tem, and suite, was announced and received in due and ancient form, after filling the principal offices of the lodge with members of his suite. He then proceeded to install the officers elected for ensuing Masonic year, which were as follows:

W. M., Bro. Alexander Morrison; S. W., Bro. Fred Mekis; J. W., Bro. John Anderson; Treas., Bro. Robert Jarvis; Sec., Bro. Chas. H. Gee; Mar., Bro. S. J. Mathews; S. D., Bro. W. H. Cearns; J. D., Bro. G. Simmons; S. S., Bro. Chas. Brown; J. S., Bro. J. H. Kerr; Tyler, Bro. J. H. Rogers.

The W. M. then in suitable and cordial terms thanked the D. D. G. M. for his attendance and through him the Most Worshipful the Grand Lodge of Mass., also the Delegates from the Grand Lodge of Chile for the honor done to St. John's Lodge by their presence that evening, and to the other visitors, the fraternal greetings to their respective lodges. He also specially thanked the Rev. Bro. C. H. Hodgson for his official



The Temple

services that evening. The D. D. replied and gave a short but comprehensive address on Masonry which was heartily received.

The W. M. informed the Brethren that the contents of the poor box would be handed over to our D. D. as President of "Blas Cuevas School," he being as every one knows an ever ready and enthusiastic supporter of this Institution which is mainly supported by Masons and is doing a good work amongst the poor of any and all denominations and countries, the only qualification being their need. It has saved many from moral and physical death and turned out good citizens for Chile. The lodge was then closed in due form, harmony prevailing.

The Brethren then adjourned to the dining room where a nice banquet was laid and done justice to. The toast of the evening, the M. W. the Grand Lodge of Massachusetts and its Grand Master, M. W. Everett C.

Benton, was given by the W. M. and responded to by the District Deputy, who in eloquent terms praised the present Grand Master as being a hard worker in the cause of Freemasonry. R. W. Bro. Urquhart then proposed the toast of the W. M. and Officers, imparting much good advice and encouragement, interspersed by racy anecdotes with a moral of which he is an adept.

The other toasts were given in felicitous terms and replied to most cordially. There was also vocal and instrumental music which was enjoyed by all and gave the banquet a further zest, providing not only food for the body but also for the mind leavened by that harmonious blend of wit and song so necessary to the full enjoyment of living. A most enjoyable feast was closed in which harmony and brotherly love was reflected in every face and action by singing "Auld Lang Syne."

Visit to the Grand Holy Royal Arch Chapter of Pennsylvania



Harry Hunt

ON invitation of Grand High Priest Smith of Pennsylvania, Most Excellent Charles Dana Burrage, Grand High Priest of Massachusetts, accompanied by representatives of the Grand Chapter paid a fraternal visit to the Grand Holy Royal Arch Chapter of Pennsylvania, at their Quarterly Convocation, September 5th.

The party was due to arrive in Philadelphia at 6.20 A. M., but on account of fog on the East River which prevented connection on the Jersey side, did not arrive in Philadelphia until 10.15 A. M., about four hours late. This somewhat disarranged the programme for the day.

On our arrival we were met by Grand High Priest Smith, Grand King and Scribe and other members of Grand Chapter of Pennsylvania and taken in automobiles to historic Valley Forge, headquarters of Washington and his army during the memorable winter of 1777.

Valley Forge is situated about twenty-two miles from Philadelphia and even at the present time much of the country in its vicinity is sparsely settled and in some places the roads are none too good.

As we passed over these roads on a warm summer day comfortably seated in a swiftly moving auto, our

thoughts went back to that memorable winter when the American Army poorly clothed, many of them without shoes, insufficiently fed, without proper shelter, suffered untold hardships of a rigorous season.

On our arrival at Valley Forge we were conducted over the house occupied by Washington as his headquarters. The building is in a good state of preservation and contains many interesting relics of those times.

The tract of country now called Valley Forge embraces a large area diversified by hills and vales. On the highest elevation is erected a lofty observatory from which an extensive view of the surrounding country may be had. It is held in perpetuity by the State of Pennsylvania as a reservation and is being developed along the lines of Gettysburg and other National battlefields.

The several states which furnished soldiers for Washington's Army, many of whom died from want and exposure, have erected memorials to their memory. Among the more prominent ones is that of Massachusetts, a large granite monument, on its face bearing the State coat of arms in bronze. On the reverse a large bronze tablet on which is inscribed the names of her patriotic sons who suffered and died at Valley Forge.

In grateful remembrance of these heroes, Grand High Priest Burrage had thoughtfully brought with him a wreath of laurel which was reverently placed at the foot of the monument erected to their memory. Entering our autos we returned to Philadelphia and were taken to the club rooms of the Art Association for lunch. Here we were entertained by Past Grand High Priest Williams, where good

cheer and pleasant company made a merry feast.

After lunch a hasty visit was made to the grave of Benjamin Franklin. It is in an old cemetery situated in the centre of the city on one of its busy streets. Surrounded on three sides by brick walls, its front is protected by an iron fence. In the corner near the iron fence is the grave of Franklin. A flat slate slab on a level with the ground marks his resting place. Here again the ceremony of depositing a laurel wreath was performed by Most Ex. Companion Buraage as we stood, uncovered, around the last resting place of Boston's most illustrious son.

At 4.30 P. M. we attended a reception at Masonic Temple, after which an elaborate banquet was served, many prominent Masons being present.

In the evening we were presented at the Quarterly Convocation of the Grand Holy Royal Arch Chapter of Pennsylvania and were received with all the honors of Royal Arch Masonry. It is the custom at these quarterly meetings to work a degree and we had hoped to witness their work, but owing to lack of time could only see the opening ceremony of the Royal Arch Degree, which differed somewhat from ours. Grand High Priest Buraage was called upon for a speech and in his usual happy manner spoke of the mission of Masonry, the good these interchanges of fraternal visits accomplish, and assured the companions that the present visit would strengthen the bond of friendship already existing between the Royal Arch Masons of Pennsylvania and Massachusetts.

A brief opportunity was then enjoyed of inspecting several of the large apartments in the Temple. These apartments are beautiful and complete examples of the several styles of architecture and decoration which they represent.

Corinthian Hall, a fine example of that order of architecture; beautiful-

ly furnished, richly decorated, dignified in appearance.

Renaissance Hall, a brilliant example of that style of coloring and decoration. The apartment for Chapter meetings.

Ionic Hall, a beautiful room richly embellished and containing full-length, life size portraits of Past Grand Masters.

Norman Hall, a strong example of that style of design and color.

Egyptian Hall, a magnificent specimen of Egyptian architecture and coloring, strong and impressive in its beauty.

Oriental Hall, one of the finest and most richly furnished and decorated halls in the Temple, impressing one with a sense of its beauty and richness.

The Grand Banquet Hall is a magnificent room, spacious and lofty, its ceiling supported by rows of Corinthian pillars, decorated and ornamented in rich designs and colors. Perhaps one of the most attractive rooms is the library, and in no apartment is there a richer display of decoration and color. Here is assembled one of the most complete and valuable collections of Masonic manuscripts, relics, jewels, collars, aprons and insignia. This collection is arranged and displayed in the most artistic manner reflecting great credit upon its custodian, and combined with the mural decorations of the library form such a wealth of color and richness as to forcibly impress the mind that, "a thing of beauty is a joy forever."

The time having arrived when the return trip must be made we bade adieu to our Pennsylvania companions carrying away with us many pleasant recollections of their generous hospitality and good fellowship and the inspiration that comes from a larger and broader acquaintance with our fraternity and its active co-workers.

HARRY HUNT.

Not Affected by High Cost of Living

By a Veteran Craftsman

ONE hears so much now-a-days about the high cost of living that it is fast becoming a household word. Magazines teem with the subject, and able economists essay to give good and cogent reasons how such a state of affairs came about; and not a few writers propose means looking to a remedy, but apparently without avail. Legislatures have taken up the matter, and in that of Massachusetts a recess committee spent months collecting data and hearing testimony which filled a volume of many pages. Boards of trade, civic societies without number, every conceivable organization that could attack the question has spent hours and days, weeks and months, in proposing remedies, yet the prices soared highward, and, seemingly, abate not a jot or tittle in their upward flight.

Commodities which today seem fixed for a time take an almost sudden jump upward, so that the home maker and those whose pride lay in the preservation of the family and its sacred precincts, are at loss what to do to maintain the circle so dear to their hearts.

But with all this clamor regarding the high cost of living stands prominently the fact that the enthusiasm of Freemasonry increases in a wonderful degree, thus showing that the grandest fraternity known to man has a foothold upon the human heart and soul which no temporal economical condition can repress.

Consult any of the lodges in any jurisdiction and the truth of this statement is borne out in absolute reality, while the notices of chapters, councils, commanderies, and Scottish Rite bodies abound with names of persons seeking more light in Freemasonry through all the stages possible to be obtained. And proposers

of candidates, almost without exception, state that the applicants seek admission with little or no solicitation.

The late session of the Supreme Council held in the Valley of Boston, and which was the most successful, in very many ways, of any of its precedents, evinced the general and increasing interest in the highest branch of Freemasonry. Delegates to that august body reported large additions in membership, but most of all a great augmentation in the spirit of the Rite.

And what is true of this body to which all point with so much pride, because of its superior standing among the Craft and the reputation it enjoys in the world at large, is true also of the minor bodies.

Now this is the substance of the whole matter: Freemasonry is increasing in the world. Its grand teachings inspire growth. Its banner is followed by followers who march in solid column which permits of no disintegrated ranks. The students of today are those seeking further knowledge along Masonic lines. The novitiate is not satisfied with simply seeing what Freemasonry signifies in its symbols and initiation, but there grows the desire to dig deep into the why and wherefore that so many have become deeply imbued with the spirit of the craftdom for which the institution stands. Never was literature so extensively sought, never has there been such a delving into the depths for further knowledge along Masonic lines.

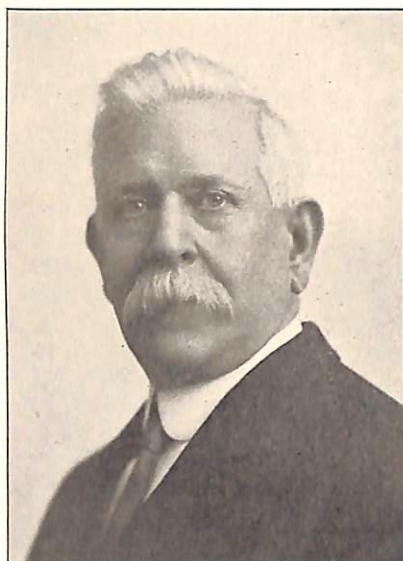
Take your own excellent publication, my dear brother. I was much pleased to hear the favorable comments passed upon it by the delegates to the Supreme Council from all over the world, thus showing appreciation of your efforts to present Freemason-

ry in its most beneficent and exalted manner.

The lesson we can draw from this then is this: Freemasonry has a hold upon the people superior to temporal conditions. Let us follow up this

thought of growth by burning the tenets of our beloved order deeper into our hearts, and by being nobler exemplars of what we obligated ourselves to be as we pass along the journey of our Masonic life.

The Rosicrucians



Eugene A. Holton

READERS of English Masonic Journals will quite frequently see notices of meetings of Rosicrucians; less frequently this society is mentioned in periodicals on this side of the Atlantic. As may be inferred the membership of the Rosicrucian fraternity in the United States is closely restricted. These bodies are called Colleges. There is one in Boston, one in Baltimore and one recently founded in Minnesota. There is also one in a dormant condition in Vermont.

The superior officer for the United States is Thomas J. Shryock, the long time grand master of the Grand

Lodge of Masons in Maryland. The most vigorous body of all is in Boston. It was established many years ago and was for a long time under the direction of Chief Adept Alfred F. Chapman. Associated with him were John Haigh, Dr. Seranus Bowen, Rev. John W. Dadmun, Richard Briggs and other well known Masons who have gone on to the other side of life. After the death of the brethren named the meetings were suspended until March, 1909, when several of the old members revived the College with Frater Eugene A. Holton, Chief Adept. The society is purposely restricted in membership. The object is to have the body so small that none shall be strangers, social comradeship being a strong characteristic of the organization. The College, as its name implies, has an educational character. At almost every meeting educational papers and research essays are read and discussed and the reputation of this society for social and educational opportunity has drawn so many to its door that a considerable number are waiting for a chance for admittance.

The popularity of the College has been advanced in a marked degree by Chief Adept Holton. This frater is well known in every branch of Masonry. He is past master of Joseph Warren Lodge, past high priest of St. Andrews R. A. Chapter, past thrice illustrious master of Boston Council R. and S. M., past eminent commander of Boston Commandery, K. T., past commander-in-

chief of Massachusetts Consistory, A. A. S. R., treasurer of the Grand Royal Arch Chapter of Massachusetts, trustee of many funds of Masonic bodies and has done efficient work in numerous other places. In every station his work is well done. He is careful, honest, and just, true in

his friendship and zealous in the discharge of duty.

He is greatly interested in the Rosicrucian College and appreciates its peculiar usefulness in the place it occupies.

A history of the origin of the Rosicrucians may be found in the New England Craftsman, May, 1909.

Freemasonry the Essence of All Faith

From an Address of R. W. Benjamin A. Gould

Before the Grand Lodge of Massachusetts, 1889

THIRTY centuries have passed since the earliest of our Brethren, of whom history gives us any definite knowledge, united in rearing in distant Palestine, and on Zion's holy hill, the Temple to the glory of the Most High. They knew Him only as their priests and prophets had revealed Him in those early days, and as they saw Him through the dimly translucent medium of their theology. Today the temples of Freemasonry stud this earthly ball,—rising in almost every civilized land, adorning a hundred capital cities with superb architecture, and scattered through thousands of busy towns and villages. Yet, though all these are still dedicated to the Grand Architect of the Universe, He is no longer adored in them as the representative of any system of theology, but as the Eternal, Almighty, Allwise One, in whom and through whom all being, whether material or spiritual, exists,—unapproachably above and unutterably beyond all theologies.

Throughout the intervening ages,—comprising by far the greater part of the recorded history of mankind, and not improbably of the existence of thinking, worshipping man upon

our planet,—we find the traces of a fraternity, composed of the most intellectual and best educated men in their respective lands, who possessed so much of the knowledge of nature's laws as our race had then attained, and who understood, better than their uninitiated fellow-men, the truths typified in the rites and ceremonies of their several religions, notwithstanding these were always veiled in allegories from those deemed incompetent or unworthy to receive them. This sacred knowledge was orally transmitted to the initiates, generation after generation, as a torch is passed from hand to hand, shedding light as it moves on. The Freemason, who studies the history and inspects the monuments of those remote ages, sees the symbols and recognizes the tokens as none of the profane can do. Only the initiate Brother can read and interpret them aright. The crumbling ruins of Nineveh, Baalbec and Karnak, and the structure of the pyramid, like the relics of prehistoric ages found in India and northern Europe, give him messages which the merely scholastic archaeologist cannot understand. At present it cannot be denied that the need for such mystery and caution has largely

passed away. The truths and principles, once restricted to the Fraternity alone, have now become a leaven to all humanity without need for secrecy,—at least in lands where thought and faith are free. Under whatever name men attempt to designate the Great Architect,—whether as Jehovah, Jove or Lord; as Baal, Brahma or Buddha,—the progress of our race has taught us to recognize the One Almighty and Eternal, and to know how unessential is the word we use to signify His ineffable name. The initiate now can see how the hierophants of China, India, Egypt, Syria, Greece, gave only different utterances to the same great truths. Our era has witnessed a stage of development in which the husks of doctrine are falling off themselves, and by their own weight, and the fellowship of Freemasonry makes it easier for us to recognize the kernel. It asks no questions as to the substitute employed for the ineffable name; it rises superior to the unessential trappings of dogma; and Brethren meet on the broad ground of

adoration to the Father of all, and recognition of the immortal spirit with which he has endowed us all.

In these fundamental principles of Freemasonry we have the essence of all faith, the religion of all religions. And to these has been added, in later days, what Christians know to be their complement, the duty of love and goodwill to all men,—our brothers as children of our common Father. "On these two commandments hang all the law and the prophets," not only for Christians like ourselves, but likewise for other Brethren, who have been trained under different forms of religion, and have followed, as we do, the usages of their native lands and races.

Let us give thanks that we are members of this vast and ancient Fraternity, whose influence now pervades all the regions of the earth and the islands of the sea, and whose tendency is to unite mankind into that more intimate brotherhood, of which bards have sung and prophets told.



AUTUMN

The world puts on its robes of glory now;

The very flowers are tinged with deeper dyes;

The waves are bluer, and the angels pitch

Their shining tents along the sunset skies.

—Albert Laighton.

The First Grand Lodge

THE two hundredth anniversary of the founding of the Grand Lodge of Freemasons in England is drawing near and no doubt many young Masons, and perhaps many of those who have been long enrolled as members of the fraternity, would like to know something of the beginning of an organization whose influence for the good of humanity has reached the ends of the earth wherever civilization has planted her foot. The organization of the Grand Lodge of England dates from the Feast of St. John the Baptist, June 24, 1717. The four lodges that were concerned in this business had met in the previous February when, according to Preston, "it was resolved to revive the quarterly Communications of the Fraternity." This first meeting of the Grand Lodge has been the subject of much thought and some difference of opinion regarding the question of being, as Mackey says, "the invention of an entirely new system on only the revival of an old, and for a short time, discontinued one."

The minutes of the first six years of the Grand Lodge have not been preserved and information concerning the organization is derived principally from the "Constitution of Dr. Anderson," published in 1738. An earlier edition published in 1723 gave the "General Regulations," but did not give the particulars of the organization. We will now quote from the "Constitution" of 1738 and afterwards refer to the question whether or not the Grand Lodge was a revival of an earlier organization or a new institution established for the promulgation of Speculative Freemasonry. We quote as follows:

"King George I. enter'd London most magnificently on 20 Sept. 1714. And after the rebellion was over A. D. 1716, the few lodges at London finding themselves neglected by Sir Christopher Wren, thought fit to cement under a Grand Master as the

Center of Union and Harmony, viz, the Lodges that met,

- "1. At the Goose and Gridiron Ale-House in St. Paul's Churchyard.
- "2. At the Crown Ale-House in Parker's Lane near Drury-Lane.
- "3. At the Apple Tree Tavern in Charles Street, Covent Garden.
- "4. At the Rummer and Grapes Tavern in Channell-Row, Westminster.

"They and Some Old Brothers met at the said Apple Tree, and having put into the chair the oldest Master Mason, (now the Master of a Lodge), they constituted themselves a Grand Lodge pro Tempore in Due Form, and forthwith revived the Quarterly Communication of the Officers of Lodges (call'd the Grand Lodge) resolv'd to hold the Annual Assembly and Feast and then to chuse a Grand Master from among themselves, till they should have the Honour of a Noble Brother at their Head.

"Accordingly

On St. John Baptist's Day, in the third year of King George I., A. D., 1717, the Assembly and Feast of the Free and Accepted Masons was held at the foresaid Goose and Gridiron Ale-house.

"Before dinner, the oldest Master Mason (now the Master of a Lodge) in the chair, proposed a list of proper candidates; and the Brethren by a majority of hands elected Mr. Antony Sayer, Gentleman, Grand Master of Masons, who being forthwith invested with the badges of Office and Power by the said Oldest Master, and install'd, was duly congratulated by the assembly who pay'd him the homage.

Grand Wardens

Mr. Jacon Lamball, Carpenter

Capt. Joseph Elliot

"Sayer, Grand Master, commanded the Masters and Wardens of Lodges to meet the Grand Officers every

quarter in Communication* at the Place that he should appoint in his Summons sent by the Tyler.

"Assembly and Feast at the said place 24 June 1718.

"Brother Sayer having gather'd the Votes, after Dinner proclaim'd aloud our Brother George Payne Esqr. Grand Master of Masons who being duly invested, install'd, congratulated and homaged, recommended the strict Observance of the Quarterly Communication; and desired any Brother to bring to the Grand Lodge any old writings and Records concerning Masons and Masonry in order to shew the usages of antient Times: and this Year several, old Copies of the Gothic Constitutions were produced and collated.

Mr. John Cordwell, City Carpenter
Mr. Thomas Morrice, Stone Cutter
Grand Wardens.

"ASSEMBLY and Feast at the said Place, 24, June 1719. Brother Payne having gather'd the Votes, after Dinner proclaimed aloud our Reverend Brother John Theophilus Desaguliers, L. L. D. and F. R. S., Grand Master of Masons, and being duly invested, install'd, congratulated, and homaged, forthwith reviv'd the old regular and peculiar Toasts or Healths of the Freemasons.

Mr. Antony Sayer, foresaid,
Mr. Tho. Morrice, foresaid,
Grand Wardens.

"Now several old Brothers, that had neglected the Craft, visited the Lodges; some Noblemen were also made Brothers, and more new Lodges were constituted.

"ASSEMBLY and Feast at the foresaid Place 24, June 1720. Brother Desagulieres having gather'd the votes after Dinner proclaim'd aloud, George Payne, Esq; again Grand Master of Masons; who being duly invested, install'd, congratulated and

* "N. B.—It is call'd the Quarterly Communication, because it should meet Quarterly according to Antient Usage. And When the Grand Master is present it is a Lodge in Ample Form; otherwise, only in Due Form, yet having the same Authority with Ample Form.

homag'd, began the usual Demonstrations of Joy, Love and Harmony.

Mr. Thomas Hobby, stone-cutter,
Mr. Rich. Ware, Mathematician,
Grand Wardens.

"This Year, at some private Lodges, several very valuable Manuscripts (for they had nothing yet in Print) concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages, (particularly one writ By Mr. Nicholas Stone the Warden of Inigo Jones) were too hastily burnt by some scrupulous Brothers; that those Papers might not fall into strange Hands.

"At the Quarterly Communication or Grand Lodge, in ample Form, on St. John Evangelist's Day 1720, at the said Place.

"It was agreed, in order to avoid Disputes on the Annual Feast-Day, that the New Grand Master for the future shall be named and proposed to the Grand Lodge sometime before the Feast, by the present or old Grand Master; and if approv'd that the Brother proposed, if present, shall be kindly saluted; or even if absent, his Health shall be toasted as Grand Master Elect.

"Also agreed, that for the future the New Grand Master, as soon as he is install'd, shall have the sole power of appointing both his Grand Wardens and a Deputy Grand Master (now found as necessary as formerly) according to antient Custom, when Noble Brothers were Grand Masters.

"Accordingly

At the Grand Lodge in ample Form on Lady Day 1721, at the said Place Grand Master Payne proposed for his Successor our most Noble Brother.

"John Duke of Montagu, Master of a Lodge; who being present, was forthwith saluted Grand Master Elect, and his Health drank in due Form; when they all express'd great Joy at the happy Prospect of being again patronized by noble Grand Masters, as in the prosperous Times of Free Masonry.

"Payne, Grand Master, observing the Number of Lodges to encrease,

and that the General Assembly requir'd more Room, proposed the next Assembly and Feast to be held at Stationers-Hall, Ludgate Street; which was agreed to.

"Then the Grand Wardens were order'd, as usual, to prepare the Feast, and to take some Stewards to their Assistance, Brothers of Ability and Capacity, and to appoint some Brethren to attend the tables; for that no strangers must be there. But the Grand Officers not finding a proper Number of Stewards, our Brother Mr. Josiah Villenau, Upholder in the Burrough Southwark, generously undertook the whole himself, attended by some Waiters, Thomas Morrice, Francis Bailey, &c.

"ASSEMBLY and Feast at Stationers-Hall, 24 June 1721 in the 7th. year of King George I.

"Payne, Grand Master, with his Wardens, the former Grand officers, and the Masters and Wardens of 12 Lodges, met the Grand Master Elect in a Grand Lodge at the King's Arms Tavern St. Paul's Churchyard, in the Morning; and having forthwith recognized their Choice of Brother Montagu they made some new Brothers, particularly the noble Phillip Lord Stanhope, now Earl of Chesterfield: and from thence they marched on Foot to the Hall in proper Clothing and Due Form; where they were joyfully receiv'd by about 150 true and faithful, all clothed.

"After Grace said, they sat down in the antient Manner of Masons to a very elegant Feast, and dined with Joy and Gladness. After Dinner and Grace said, Brother Payne, the old Grand Master, made the first Procession round the Hall, and when return'd he proclaim'd aloud the most noble Prince and our Brother.

"John Montagu, Duke of Montagu, Grand Master of Masons! and Brother Payne having invested his Grace's Worship with the Ensigns and Badges of his Office and Authority, install'd him in Solomon's Chair and sat down on his Right Hand; while the Assembly own'd the Duke's

Authority with due Homage and joyful Congratulations, upon this Revival of the Prosperity of Masonry.

"Montagu, G. Master, immediately call'd forth (without naming him before) as it were caressley, John Beal, M. D., as his Deputy Grand Master, whom Brother Payne invested, and install'd him in Hiram Abbiff's Chair on the Grand Master's Left Hand.

"In like Manner his Worship call'd forth and appointed

Mr. Joseph Villenau,
Mr. Thomas Morrice,
Grand Wardens,

who were invested and install'd by the last Grand Wardens.

"Upon which the Deputy and Wardens were saluted and congratulated as usual.

"Then Montagu, G. Master, with his Officers and Old Officers, having made the 2d procession round the Hall, Brother Desaguliers made an eloquent Oration about Masons and Masonry: And after Great Harmony, the Effect of brotherly Love, the Grand Master thank'd Brother Villanau for his Care of the Feast, and order'd him as Warden to close the Lodge in good Time.

"The Grand Lodge in ample Form on 29 Sept. 1721, at King's Arms foresaid, with the former Grand Officers and those of 16 Lodges.

"His Grace's Worship and the Lodge finding Fault with all the Copies of the old Gothic Constitutions, order'd Brother James Anderson, A. M., to digest the same in a new and better Method.

"The Grand Lodge in ample Form on St. John's Day 27 Dec. 1721, at the said, King's Arms, with former Grand Officers and those of 20 Lodges.

"Montagu, Grand Master, at the Desire of the Lodge, appointed 14 learned Brothers to examine Brother Anderson's manuscript, and to make Report. This Communication was made very entertaining by the Lectures of Some Old Masons.

"Grand Lodge at the Fountain, Strand, in ample Form, 25 March

1722, with former Grand officers and those of 24 Lodges.

"The said Committee of 14 reported that they had perused Brother Anderson's Manuscript, viz., the History, Charges, Regulations, and Master's Song, and after some Amendments, had approv'd of it: Upon which the Lodge desir'd the Grand Master to order it to be printed. Meanwhile

"Ingenious Men of all Faculties and Stations being convinced that the Cement of the Lodge was Love and Friendship, earnestly requested to be made Masons, Affecting this amicable Fraternity more than other Societies, then often disturbed by warm Disputes.

"Grand Master Montagu's good Government inclin'd the better Sort to continue him in the Chair another Year; and therefore they delay'd to prepare the Feast.

"May 25th, 1722.—Met the Duke of Queensboro', Lord Dumbarton, Hinchinbroke, &c., at Fountain Tavern Lodge, to consider of (the) Feast of St. John's.

"Nov. 3rd. 1722.—The Duke of Wharton and Lord Dalkeith visited our lodge at the Fountain.

"But Phillip, Duke of Wharton, lately made a Brother, tho' not the Master of a Lodge, being ambitious of the Chair, got a Number of Others to meet him at Stationers-Hall 24 June 1722. And having no Grand Officers, they put in the Chair the oldest Master Mason (who was not the present Master of a Lodge, also irregular), and without the usual decent Ceremonials, the said old Mason proclaim'd aloud

"Phillip Wharton, Duke of Wharton, Grand Master of Masons, and Mr. Joshua Timson, Blacksmith, Mr. William Hawkins, Mason, Grand Wardens,

but his Grace appointed no Deputy, nor was the Lodge opened and closed in due Form. Therefore the noble Brothers and all those that would not countenance Irregularities, disown'd

Wharton's Authority, till worthy Brother Montagu heal'd the Breach of Harmony, by summoning

"The Grand Lodge to meet 17 January 1722-3 at the King's-Arms fore-said, where the Duke of Wharton promising to be True and Faithful, Deputy Grand Master Beal proclaim'd aloud the most noble Prince and our Brother.

"Phillip Wharton, Duke of Wharton, Grand Master of Masons, who appointed Dr. Desaguliers the Deputy Grand Master, for Hawkins demitted as always out of Town. When former Grand Officers, with those of 25 Lodges, paid their Homage.

Joshua Timson, foresaid,
James Anderson, A. M.,
Grand Wardens,

"G. Warden, Anderson produced the new Book of Constitutions now in Print, which was again approv'd, with the Addition of the antient Manner of Constituting a Lodge.

"Now Masonry flourish'd, in Harmony, Reputation, and Numbers; many Noblemen and Gentlemen of the first Rank desir'd to be admitted into the Fraternity, beside other Learned Men, Merchants, Clergymen, and Tradesmen, who found a Lodge to be a safe and pleasant Relaxtion from Intense Study or the Hurry of Business without Politicks or Party. Therefore the Grand Master was obliged to constitute more new Lodges, and was very assiduous in visiting the Lodges every Week with his Deputy and Wardens; and his Worship was well pleas'd with their kind and respectful Manner of receiving him, as they were with his affable and clever conversation.

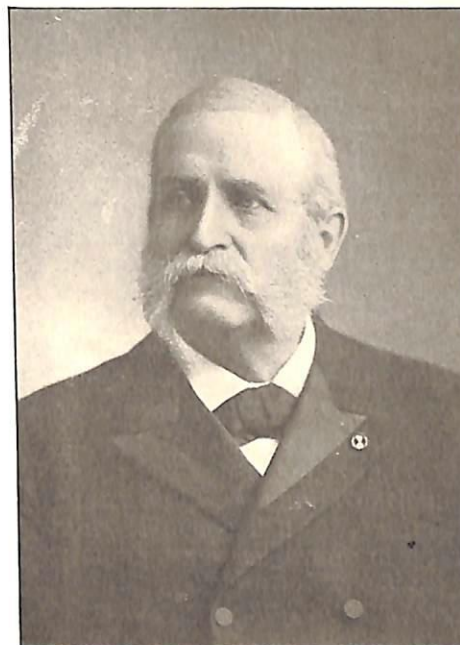
"Grand Lodge in ample Form, 25 April 1723, at the White-Lion, Cornhill, with former Grand Officers and those of 30 Lodges call'd over by G. Warden Anderson, for no Secretary was yet appointed. When

"Wharton, Grand Master, proposed for his Successor the Earl of Dal-

keith (now Duke of Buckleugh), Master of a Lodge, who was unanimously approv'd and duly saluted as Grand Master Elect."

In our next issue we quote the

opinion of some of the leading Masonic scholars on the question whether or not the grand lodge of 1717 was a revival or a new institution.



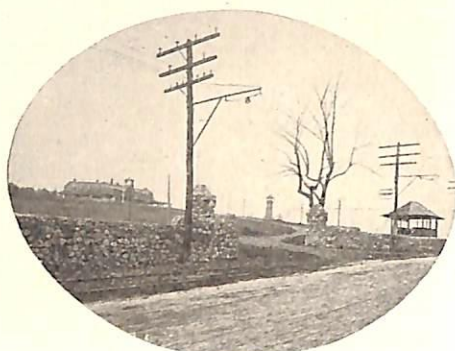
Charles A. Stott

Rt. Eminent Charles A. Stott, past grand commander of the Grand Commandery, K. T., of Massachusetts and Rhode Island, and past commander of Pilgrim Commandery, died at his home in Lowell, Mass., Wednesday, Oct. 31. Brother Stott was one of the best known and best loved Masons of his city; nor was his reputation confined to the neighbors of his own home. He was widely known and as widely respected by hundreds who have known

of his Masonic, military and civic usefulness, as one has said of him: "Hardly any important beneficial movement during the period of his activity but has had the benefit of his influence. In the commercial world his name has been a synonym for industry, integrity, and plain dealing, in politics he was clean, upright and straightforward. It is because of these things he has so deeply enshrined himself in our hearts."

The Masonic Home

Charlton, Mass.



"Overlook"

IF any Mason in Massachusetts lacks faith in the utility of a Masonic Home let him visit "Overlook," at Charlton, and have his heartbeats quickened with fresh emotions of fraternal love by the sight of venerable brethren and women who are there living in cheerful tranquility, passing down the pathway of declining years amid surroundings of comfort that would not be unwelcome to many on whom Fortune has more generously smiled.

"Overlook" is delightful at all times. The house is perfect in all its arrangements. Its rooms are cheerful, well-furnished and well cared for. There is a large library with a good selection of books, comfortable chairs and conveniences for writing. There is a handsome and well furnished hall, it might well serve as a lodge room. In this hall entertainments are often given for the pleasure of the occupants of the home. During the winter religious services are conducted by a local clergyman who finds the accommodation much superior to his own church during the cold season, so clergyman, congregation and choir come and give a service that is gratefully welcomed by all in the Home. The attractions of "Overlook" are not all within doors, its broad piazzas af-

ford a view that for extent is hardly surpassed in the State. In summer when sunshine and flowers lend their enchantment it is charming almost beyond description. Nor is it less so in another way when Autumn "puts on its robes of glory" and vast stretches of hill and valley that greet the eye in every direction presents a scene of grandeur far beyond the expression of human artist.

The House has been occupied a little more than one year. Its first inmate came October 4th, 1911, and is still there. Five have died and another has been removed to a hospital for treatment. There is no doubt but the future will disclose the need of a hospital, and generous brethren will provide the means for its support. The same may be also said regarding the care of children of Masons who have been left with no one to provide for their wants.

The Home is surrounded by a large tract of land, larger than many farms that provide support for a family. Without special effort the productions of the garden and the hay crop of the last year has been of substantial financial assistance to the management. There has been an abundance of vegetables for the table, plenty of pure milk and fresh eggs which cannot always be secured by those who depend upon the marketman for their supply.

Having in view the agricultural possibilities of the place a Superintendent has been engaged to fill the vacancy created by the resignation of Col. Pindar, who is a practical up-to-date farmer, as well as an experienced hotel manager. The new Superintendent, Brother J. H. Lilibridge, was born in Richmond, R. I., where he was educated in the public schools, attending afterward a commercial school in Providence. His experience as a

farmer comes from the management of large farms in Massachusetts, Rhode Island, and Connecticut. He has had charge of 200 to 400 cows for a considerable time. As a hotel manager he has had the unique experience of combining with the usual duties of hotel keeper a paternal care of the employees of a large manufacturing company in whose welfare the company were interested. Most Wor. Brother J. Albert Blake, who is officially, Relief Commissioner, and whose duties primarily relate to the admission of the inmates of the Home, but who is thoroughly interested in every other matter affecting its welfare, holds optimistic opinions regarding the development of the farm and its financial promise, which, with the assistance of the new Superintendent, will undoubtedly bring good results. These duties of the Superintendent are important but not paramount to others relating more directly to the welfare of the residents of the Home. Superintendent Lilibridge agrees with Most Wor. Brother Blake that the spirit of home life, not that of an institution, should prevail. This influence is evident and the members of the fraternity, with their dependent

women relatives who constitute the "Overlook" family at the present time, appear as comfortable and cheerful as any to be found in our homes.

The Charlton Home is the beginning of a magnificent end. Its present cost may seem too much for those benefited, but we have only to consider that many more may be provided for at slight additional cost.

We cannot help thinking what a noble act could be done by some brother who has been blessed with great prosperity by placing the home at once in the position of usefulness where it belongs. What relief from anxiety and consolation of soul it would bring to many sick and unfortunate brethren we may not know, but we are certain it would bring a satisfaction to the giver's soul akin to Heaven's happiness.

"In faith and hope the world will disagree,
But all mankind's concern is charity:
All must be false that thwart this one great end;
And all of God, that bless mankind, or mend."

—Pope.

GIVING

God's love hath in us wealth unheaped;
Only by giving it is reaped.
The body withers and the mind
If pent in by a selfish rind.
Give thought, give strength, give deeds, give pelf,
Give love, give tears, give thyself.
Give, give, be always giving;
Who gives not is not living;
The more we give the more we live.

—Anon.



Rt. Em. Frank L. Nagle

The annual election of the Grand Commandery, K. T., Massachusetts and Rhode Island, was held in Masonic Temple, Tuesday, October 29th. There was a large attendance. The following officers were elected: Frank L. Nagle, grand commander; William W. Johnson, deputy grand commander; Walter F. Medding, grand generalissimo; Frederick I. Dana, grand captain general; Samuel D. Sherwood, grand senior warden; William H. Emerson, grand junior warden; Rev. R. Perry Bush, grand prelate;

Rev. Frederick W. Hamilton, D.D., LL.D., grand assistant prelate; E. Bentley Young, grand treasurer; Benjamin W. Rowell, grand recorder; William J. Bolton, grand standard bearer; Everett C. Benton, grand sword bearer; Asa C. Jewett, grand warder; Harry G. Pollard, grand captain of the guard; Isaac Chase, Frank T. Pearce, Albert W. Fay, Charles R. Hunt, Henry C. Dexter, James S. Blake, grand lecturers; William E. Wilcox, grand sentinel.

NOTE AND COMMENT

Of all the holidays of the Calendar the month of November brings to us the most distinctive New England festival of the entire year. It was the first of any to be observed by our New England ancestors and was esteemed by them as an opportunity for expressing gratitude to God for His blessings and as a day for family reunions and social enjoyment.

It is much older than our Independence Day and for many years found no rival in the observance of Christmas. In fact Christmas with its church association was wholly unpopular to the Pilgrim mind, and it is still within the recollection of those not extremely old when this sentiment held sway in the minds of many of their descendants.

Thanksgiving Day was evolved from thankful and reverential sentiments. It was established by the Pilgrims before they crossed the ocean and was observed on the New England shore in recognition of deliverance from famine and suffering. At first it was no doubt more devotional than social in character, but in these latter days, in spite of Proclamations of the President and Governors of the states that it be observed with religious ceremony, the day is almost wholly given up to family reunions and social festivities, and as such we strongly commend its observance. The main spring of good government is found in the family influence and the principles of honesty, industry, and the love of kindred which were cultivated by our ancestors were potent factors in making the lives and moulding the characters of those who laid the foundation of our civil government.

Akin to family influence is that of Freemasonry. It unites men in bonds of good fellowship. At no time should Masons display the spirit of fraternity and good will with more warmth than at the Thanksgiving Season. The coming of the day should suggest helpfulness. Perhaps some brother may be in hard luck—sick and short of funds—send him a good dinner—help him feel that he is not without friends—make his life brighter with new hope.

The Thanksgiving spirit is an illustration of the meaning of the Masonic tenets of

brotherly love, relief and truth. What is needed to lift the world from poverty, ignorance and crime but united action in the practice of these principles.

Freemasons are awakening to a new sense of their relation to the wants of the world and a clearer realization of the fact that in the measure that Masonic principle governs human actions in that measure will comfort and happiness prevail throughout the world.

The Sir Knights of St. Paul's Commandery, K. T., Dover, N. H., made their conclave Tuesday, October 15, an occasion of unusual interest. Among their members is one who has been distinguished in many ways. He has been Mayor of his city, a Colonel on a Governor's Staff and a member



A. Melvin Foss

of a Governor's Council, and after serving in many Masonic offices has recently been elected Right Eminent Commander of the Grand Commandery of New Hampshire. His Masonic friends felt that it would be a pleasure to recognize his last advancement in some substantial way which would convey to him the affection and respect they felt for him. So a program complementary

to their frater, Rt. Em. Sir A. Melvin Foss was arranged, and it was decided to present him with a combination 33° and K. T. charm set with rubies and diamonds, also an elegant and heavy gold chain. The presentation took place in the asylum in Masonic Temple. Col. Foss attended the meeting as usual with no suspicion of what was to take place, but all the Sir Knights knew what was on the unwritten program and were in attendance in large numbers. At the proper time after the Commandery was opened Sir L. W. Flanders arose and introduced the special business and addressing Col. Foss told him what the Commandery thought he deserved and closed by presenting the elegant charm and chain amid hearty applause of the Sir Knights. Rt. Em. Sir Foss was deeply affected by the presentation and expressed his deep sense of appreciation. At the close of the meeting a banquet was enjoyed with social features of especial interest. Perhaps the taking feature was the song, a parody to the tune of "What's the matter with Father?" sung by Sir Knight Wright. The chorus of which is as follows: Oh, what's the matter with Colonel?

He's all right!

We're all glad he is with us here tonight. He's been here many times before, We hope he'll be here many times more, Oh, what's the matter with Colonel?

He's all right.

The Sir Knights all joined in singing the chorus and Col. Foss had all he could do to control his feelings, which were stirred from the depths of his heart and overflowed at the fountains in his eyes.

Col. Foss has been a Mason 43 years, having joined Strafford Lodge in 1869. He is Past Master of the Lodge. He has held the highest office in Belknap Chapter. He is Past Commander of St. Paul Commandery, and is now Right Eminent Commander of the Grand Commandery. He has been a 33° Scottish Rite Mason since 1905.

No Masonic body anywhere can surpass What Cheer Lodge No. 21, Providence, R. I., in arranging social functions and inventing unique titles for their special meetings. This year, "Friendship Night," takes the place that was filled by "Fraternity Night" last year. The date was October 4th, and the ceremonies in Masonic Temple.

"Friendship City," in which the feast was held, was bounded by the four walls of the banquet hall, and was the mecca for the company after the greetings of friends—old and new—from 5.50 to 6.15 o'clock.

The city was laid out with regularity and precision and Friends' street, Friends' avenue, Friendly Terrace, Friendship Heights, Friendship Boulevard, Friendly View, Friends' Court, Friends' Lane and Near Friends' Lane or Candidates' Outlet, all highways to Friendship festivities, led to Friendship Centre.

The highways were filled with members and ladies during the feast, while the officers and ladies gathered at Friendship centre. These included Wendell R. Davis, Miss Ogleman, Mayor and Mrs. Henry Fletcher, Mr. and Mrs. Eustace Crees, Mr. and Mrs. George A. Pratt, Mr. and Mrs. Earl H. Leavitt, Howard Slade, Mr. and Mrs. Jerome H. Tucker, Mr. and Mrs. Henry P. Stone, Mr. and Mrs. Albert Knight, Mr. and Mrs. Shehadi A. Shehadi, Mr. and Mrs. Hamilton K. McKenzie, Mr. and Mrs. Edward I. Mulchahey, Mr. Albert Simons, Mr. and Mrs. Frederick L. Pierce, Mr. and Mrs. John D. McLeod and Mr. and Mrs. Edwin O. Chase.

A fine musical and literary program was provided.

The officers of Providence R. A. Chapter No. 1, Providence, R. I., visited Narragansett Chapter No. 11, the baby chapter of the state at East Greenwich, Saturday evening, September 21st. They were formally received by the chapter and cordially welcomed by the High Priest. In responding Excellent Companion James A. Rogers, high priest of Providence Chapter presented to Narragansett Chapter the Holy Bible, Square and Compass, saying: "Excellent High Priest:

Providence Royal Arch Chapter wishing to express to you in something more fitting than words, their congratulations upon your receiving a dispensation for a Chapter from the Grand Chapter of Rhode Island, appointed a Committee of three, consisting of Most Excellent Companion Albert L. Anthony, Most Excellent Companion Horace S. Richardson, and myself to procure and present to you a suitable gift that would add to the close bond of friendship and brotherly love that exists between us; and now Ex-

cellent Sir, I have the honor and extreme pleasure of presenting to you, and through you to the Companions of Narragansett Chapter, these three gifts, which contain and represent the teaching of Masonry expressed in allegory and symbol.

The Bible, with its wonderful depth of knowledge, we will consider first among these gifts, the pages of which reveal to man the laws of his being, obedience to the simplest of these laws, would mean the true realization of the brotherhood of man.

This instrument of labor used for the measurement of work may be applied to the measurement of character, for it is work that makes for character, and by our conduct, with the Golden Rule, with principles of right and justice, we add to the beauty and glory of this great brotherhood.

The last, but by no means the least, of these gifts, the Compasses, may in its esoteric meaning, suggest that we circumscribe our desires and govern our passions, and thereby assist in producing a higher type of humanity, which will ultimately reach the highest state of perfection, and glorify God from whom all life emanates."

The gift was highly appreciated by the new Chapter. The officers of the Chapter are competent and faithful and it is believed that Narragansett Chapter will contribute to the prosperity and good name of Royal Arch Masonry.

The brethren of Mt. Tabor lodge, East Boston, Mass., were much gratified when Grand Master Benton selected one of their past masters, Charles A. Estey, for district deputy grand master. They took advantage of the official visit of their honored brother to express their pleasure and their affection for him by presenting him with a handsome and costly knights templar and 33° charm. The gift came as a surprise to Rt. Wor. Brother Estey and brought a pleasure to him that could not be measured by the intrinsic value of the jewel.

Charles C. Hayes, a popular citizen and well known Mason of Manchester, N. H., has been elected Mayor of the city by a very flattering vote. Brother Hayes is a 33° Mason and has held many offices in the Masonic bodies. He is a trustee of the Masonic Home.

Medinah Temple, A. A. O. N. M. S. of Chicago, Ill., has erected a magnificent temple for their use which was dedicated with elaborate ceremony, October 30th in the presence of a large number of the order from every part of the country.

It was just a year, lacking one day, from the laying of the corner-stone to the day of the dedication, which date also marked the thirtieth anniversary of the organization.

The new mosque is the finest and largest in the world, capable of seating 6,000 people. The auditorium proper has 5,000 permanent folding opera chairs of the latest type, the smallest of which is twenty-one inches in width, and the apron of the stage, which extends forty feet beyond the proscenium arch, can accommodate another thousand.

The dining-room is situated on the lower floor, under the auditorium, and will accommodate 2,500 people. There is a space on this floor something like 70 by 100 feet, which is unobstructed, that may be used for dancing.

The new mosque represents an outlay of over \$500,000 and the members of Medinah Temple give credit to Illustrious Potentate Robert J. Daly for the promotion and consummation of the enterprise.

Thrice Illustrious Charles P. Bond ended a very successful term at the head of Adoniram Council of Waltham, Mass., on October 24. He was succeeded by Thrice Illustrious Master Francis C. Mann. The officers were installed by Right Illustrious Miah G. Kenny, assisted by Illustrious Companion Frank E. Porter, Deputy Master of Orient Council, as grand master of ceremonies. The new officers are full of zeal, deeply interested in building up Adoniram Council, whose members are looking forward to a prosperous year.

The Annual Conclave of Boston Commandery, K. T., was held in Masonic Temple, Wednesday, October 16. There was a large attendance of members. The reports of officers show that the Commandery is in a prosperous condition. The following officers were elected: Leonard W. Ross, eminent commander; Frederick C. Graves, generalissimo; Joseph T. Paul, captain general;

Fred W. Abbott, senior warden; George U. Bauer, junior warden; Rev. George L. Perin, D. D., prelate. The officers were installed by Past Grand Commander Charles I. Litchfield, assisted by Em. Henry H. Litchfield.

The corner-stone of a new Masonic Temple, which is to be erected at Pittsfield, Mass., was laid by the Grand Master and officers of the Grand Lodge, Thursday, October 10th. The building will be pushed forward as fast as practical. Its dedication will be an event of especial interest to the fraternity of that section of the state.

The officers of Thomas Royal Arch Chapter, Fitchburg, Mass., were installed Wednesday, October 16th, by Rt. Ex. Companion David T. Montague, grand king, of the Grand R. A. Chapter of Mass. Rt. Ex. Companion Montague was assisted by Past District Deputy Grand High Priest Charles W. Godfrey and Ex. Comp. F. A. Watson, the latter acting as Captain of the Host. Thomas Chapter is one of the old chapters of Massachusetts, its charter dating from 1823. It is doing good work.

Grand High Priest Charles D. Burrage of the Grand Royal Arch Chapter of Massachusetts, has visited each of the eighty-two chapters in the state during the three years he has been in office. This is a record no other grand high priest has approached.

The largest delegation of brethren that visited Boston during the week of last month that the Supreme Council of the Northern Jurisdiction was in session came from Illinois. There was about half a hundred including ladies, and they were a happy company. Among the brethren were some of the most distinguished Masons of the State. We cannot attempt to name all, but will mention Ill. Brother J. B. McFatrigh, the deputy of Illinois; L. Y. Sherman, formerly Lieutenant Governor of Illinois; J. T. Richards, President of the Chicago Bar Association; L. H. Burrell, state attorney; Dr. M. O. Heckard, connected with the Health Department of Chicago; T. A. Stevens, a prominent man of business, and Brother Ora E. Chapin. The entire delegation including their charming ladies, made a company well

worth meeting. The brethren were courteous and cordial, the ladies refined and genial. Boston was honored by their presence.

At the last meeting of Massachusetts Consistory at Masonic Temple, Boston, Commander-in-chief Edward S. Benedict, paid tribute to the memory of Horatio G. Hall, one of its members recently deceased. Brother Hall never occupied any exalted station but always rendered valuable assistance. He was faithful and modest and had the deep regard of all who knew him. In recognition of his worth he had been made an honorary member of the Consistory.

The words of praise spoken by Commander-in-chief Benedict, for one whose only claim to notice was the claim of merit, was not only a touching tribute to the memory of Horatio G. Hall, but the expression of a generous sentiment that honored the speaker and won the ready appreciation of all who listened. Following the remarks the Consistory stood while the double quartet sang, "Beautiful Isle of Somewhere."

The article in the October number of the New England Craftsman on Cagliostro was taken from "Oriental Consistory." By an oversight credit was omitted. In return for our apology to Brother E. T. Skinkle, the editor, he writes us as follows:

You are at liberty to take anything and everything you want from "Oriental Consistory," with or without credit. We consider our copy as the property of the craft and the highest possible compliment that can be paid to us is when our contemporaries appreciate our articles sufficiently to consider them worthy of space in their papers.

The Cagliostro article was the outcome of a peculiar incident: I was down in Natchez, Miss., in August, and while there visited an old second-hand furniture store, where I have bought odds and ends of antiques for many years past. I saw an old desk book case, containing a small collection of old books and, with the book-worm disease permeating my system, ran over the musty old volumes and found a French pamphlet on Cagliostro, printed in 1801. I bought the book for fifteen cents. I do not read French, but my daughter translated

the book for me and this led to my making a research of the literature extant on Balsamo (which is none too reliable, connected or extensive), and the article in "Oriental Consistory" was the result of my readings.

The annual conclave of Pilgrim Commandery, K. T., Lowell, Mass., was held Wednesday, October 23rd. The following officers were installed: Arthur D. Prince, eminent commander; Charles E. Bartlett, generalissimo; Edson K. Humphrey, captain general; Harry A. Thompson, senior warden; Frank B. Kenney, junior warden; William M. Jones, prelate; Harry Dunlap (P.E.C.), treasurer; Horace S. Bacon (P.E.C.), recorder.

The officers were installed by Past Em. Commander Horace S. Bacon, assisted by Past Em. Commander Harry G. Pollard. The recorder, Em. Horace S. Bacon, was installed by Em. Commander Arthur D. Prince as his first official act, to which he added the very pleasant duty of presenting the accoutrements of a past commander to Em. Sir Bacon.

The regular convocation of Dorchester Royal Arch Chapter, Monday, October 28th, was a notable event, and full of interest and pleasure to the large number of Companions in attendance. The especial interest arose from the fact that one of the brethren who is passing through the ceremonies of the Capitular degrees is an officer of the Volunteer Militia and High Priest Frederick G. Bauer, who is also an officer of the Militia, concluded it would be very appropriate to have the official chairs, during the work, occupied by Companions who are connected with military organizations. High Priest Bauer extended a cordial welcome to all, giving especial thanks to Brig. Gen. Frederick E. Pierce, past grand scribe, who had journeyed 200 miles to attend the convocation.

Those who filled the chairs, with their rank in chapter and corps, were:

Capt. Olin D. Dickerman, 8th Co., CAC, MEHP of Pilgrim Chapter, as RWM; Lieut. John W. Hall, adjutant, 1st Squadron Cavalry, PHP Mt. Vernon Chapter, as WSW; Maj. Warren E. Sweetser, 6th Infantry, St. Stephen's Chapter, as WJW; Chaplain Wil-



Frederick E. Pierce

liam F. Dusseault, 6th Infantry, R. A. Chapter of the Tabernacle, as C; Lieut. Frederic G. Bauer, battalion quartermaster and commissary 8th Infantry, MEHP of Dorchester Chapter, as M; Capt. Frank S. Elliott, Co. G, 8th Infantry, K of William Ferson Chapter, as SD; Lieut. H. Douglas Campbell, battalion adjutant 8th Infantry, St. Andrew's Chapter, as JD; Lieut. E. Everett Arnold, battalion quartermaster and commissary 5th Infantry, JS Dorchester Chapter, as MO; Lieut. Charles H. Ferguson, Troop D, 1st Squadron Cavalry, St. Stephen's Chapter, as SO; Capt. Charles T. Cahill, quartermaster 8th Infantry, Mt. Horeb Chapter, as JO; 1st Sergt. Edward O. Risem, 7th Company, CAC, MTV Dorchester Chapter, as SS; Sergt. George H. Farwell, Co. B, 1st Corps Cadets, Dorchester Chapter, as JS.

The Chapter room was adorned with flags and the stars and stripes were saluted with enthusiasm.

A banquet was enjoyed, every guest was presented with a souvenir card bearing a verse appropriate to the season.

Past High Priest Crane, on behalf of the chapter, presented a past high priest's jewel to H. Arthur Moore, and the recipient made brief acknowledgment.

A cordial vote of thanks was extended by High Priest Bauer to Brig. Gen. Pierce

and the others of the military party who had assisted in the ceremonies and the chapter adjourned after the company had sung a verse of "America."

A tablet in honor of the late Judge Solomon A. Bolster and Herbert F. Morse has been placed in Roxbury Masonic Temple. It was unveiled in the presence of the families and a few friends of the deceased, October 21st. It will soon be formally received by the trustees of the Temple.

St. Omer Commandery, K. T., Dorchester, Mass., retains its elective officers another year and at its annual conclave October 21st presented Em. Commander William Sears with a past commander's jewel. The presentation was made by Past Grand Commander Rt. Em. William H. H. Soule.

Eminent Commander John W. Bosworth of Joseph Warren Commandery, K. T., Roxbury, Mass., was presented with a past commander's sword, Monday, October 7th. The presentation was by his immediate predecessor, Varnum Waugh.

There is a movement under way to start a new lodge in Dorchester, Mass., to be called Daniel Webster Lodge.

The October meeting of the four Scottish Rite bodies meeting in Masonic Temple, Boston, was full of interest and attracted a large attendance of brethren, many coming from other cities and states to witness the work.

Mrs. Emeline R. Parkman, widow of William Parkman, Past Grand Master of the Grand Lodge of Massachusetts, died suddenly on September 20th in Newtonville, in her eighty-eighth year.

Walter E. Piper was installed eminent commander of Quincy Commandery, Quincy, Mass., September 23rd. His installation was conducted by his two predecessors in office, Albert W. Fay and Henry P. Furnold. The commandery has 227 members.

Brother J. Arthur Bean, a Somerville druggist and one of our subscribers met with a serious accident in an auto collision, September 16th. Both legs were fractured.

Walter B. Thayer has been installed master of Winthrop Lodge, Winthrop, Mass. His predecessor, William H. Vincent, was presented with a handsome past master's jewel. The installation took place October 8th, and was conducted by Past Grand Warden Joseph H. Gleason, an honorary member, with Past Grand Warden Charles S. Robertson, as Marshal. The latter was district deputy 26 years ago and at that time approved the application for the lodge.

Charles S. Beatley has served as recorder of Naphtali Council, R. and S. Masters, Chelsea, Mass., since the body was established forty-two years ago. He was installed Friday, October 25th, for the forty-third time. The treasurer of the Council, Comp. Lorenzo D. Dixon, has served nearly as long, being installed for the forty-first time. The officers for the coming year are: George H. Atkins, TIM; Frank E. De Lano, DM; Raymond T. Sewall, PC of W; Lorenzo D. Dixon, T; Chas. S. Beatley, R; Rt. Ill. R. Perry Bush, C; Rt. Ill. Eleazer H. Brazer, M of C; Allison W. Stone, C of G; Fred W. Cheney, C of C; J. Herbert Thompson, organist; William H. Nudd, sentinel.

The installation was in charge of Grand Lecturer Fred L. Moses assisted by Past thrice Illustrious Master Martin J. Pleschinger.

A large number of the leading members of the Cryptic Rite in Massachusetts assembled in Salem Council Royal and Select Masters on Tuesday evening, October 22nd, in recognition of the honor that had come to John Albert Blake, a member of that Council, by his election to the highest office of the Cryptic Rite in the United States, being that of general grand master of the General Grand Council Royal and Select Masters.

In receiving the head of the rite Thrice Illustrious Master Clinton A. Ferguson, said:

"While it is not necessary for you to be received in Salem Council in your formal title, it is fitting that out of regard for the office you have allowed it to be so now in order that it may appear upon the records that Salem Council Royal and Select Masters paid due respect to you as holding the highest office in the gift of the General Grand Council of the United States of America.

"Words fail me to fittingly express the deep appreciation felt by our members at the honor which has come to you, a past thrice illustrious master of this council. I assure you Salem Council esteems it a very great honor that you, her distinguished son and senior past thrice illustrious master, has reached this prominence in Masonic high position. I will resign to you the Oriental chair and the gavel that you may once more occupy the chair which you so ably filled in your own behalf but a brief time ago, and will ask you to take charge of the ceremony attending the installation of officers."

"It seems strange," said General Grand Master Blake, "that Salem Council should not permit me to come to it again in the humble manner of years gone by, when I

used to go in and out among you; but I do appreciate the honor that you have done me, for I realize well that to this council I owe all the preferment that has come from my allegiance to it. Owing to your indulgence, your kindness and support, higher bodies gave me further distinction, and I rejoice that I return to share the honors with you."

General Grand Master Blake with the assistance of Past Grand Master Edwin S. Crandon installed the following officers:

Clinton A. Ferguson, TIM; Albert F. Smith, DM; Ernest P. Lane, PC of W; Edward W. Nichols, T; George F. Cooke, R; Robert L. Almy (PTIM), C; John H. Dearborn, M of C; Howard A. Streeter, C of G; A. Simpson Lyle, C of C; Charles J. Trask, S; Frank W. Ross, organist, and George W. S. Rollins, sentinel.

After General Grand Master Blake had again extended his thanks to Salem Council for the reception, there were congratulatory addresses from Past Grand Masters Barker and Crandon, Grand Master Flanders of the Grand Lodge of Masons, Grand Recorder Waite and Past Deputy Grand Master Kenny.

BOOK NOTICE

Masonic Jurisprudence. Illustrated by Grand Lodge Decisions from the Date of the Union, by the Rev. John T. Lawrence, M. A. Oxon.

The author of this work is well known by his contributions to the literature of Freemasonry. The book in question is a revised edition of a previous work. It has been considerably enlarged and changed by the omission of several chapters on "Symbols." The work is now what its name implies, an exposition of Masonic Law.

The book is in two parts, in the first there are twenty-four chapters, which define the power and duties of the Grand Master and Grand Lodge, the same of the subordinate lodge, also the duties of the members of the fraternity in almost every relation to the lodge, to each other and to the outer world. The second part is "A series of Digests,"

with Explanatory Notes and References to the Constitutions involved, of all the more Important Appeals determined by Grand Lodge. It is needless to say that the book is written for brethren of the Grand Lodge of England and no master of lodge under that Grand Lodge can afford to be without it: We may also say that it will be a valuable addition to every Masonic library on our side of the Atlantic. Freemasonry in the United States is the Child of the Grand Lodge of England and we are still young enough to feel that her experience and practice is entitled to our respect even though different conditions do not always allow us to follow her methods.

Masonic Jurisprudence is a book of 368 pages and is sold in cloth, 7s. 6d. net. It is published by A. Lewis, 13 Paternoster Row, London, E. C.

Index for Vol. VII will be furnished to subscribers on request.

Secrets of the Lodge

Down under the old apple tree,
The children went to play;
They took their dolls and books along,
One pleasant summer day.
They played at keeping house, and church,
When one preached from the text
"The golden rule," then looked around
For some amusement next.
"Let's have a Lodge," the leader said,
"My papa loves his so;
It must be nice, each Monday night,
He always has to go."
"I'll be the Master, Earl can pray,
And Billy keep the books;
The girls cannot be officers,
We let them in for looks."
"That is not fair!" Loretta cried,
"We girls should have a show;
If we can't have something to do
In this Lodge, we won't go."
"I wanted a Masonic Lodge,"
Said Tom, "but we're so few,
And girls could not get into that,
I'll tell you what we'll do."
"We'll compromise on Eastern Star;
Loretta can be Matron,
The girls can all have office then,
And I'll be Worthy Patron."
"What do they do when they get in?"
Asked Lila. "Oh," said Nell,
"Tain't nuthin' much but havin' fun
And secrets they won't tell."
"What can we have for secrets then?"
Asked Earl. "I know," said Fred.
"Aunt told my ma a secret,
But I heard what she said."
"She's going to be married soon;
The man has lots of cash.
He's older than Methuselah,
But she can cut a dash."
"When the old man turns up his toes
She'll have all kinds of beaux;
She hopes Fred Brown will wait till then,
But goodness only knows."
"I know one 'bout a boy that stole
Some pencils at the school;
I must not tell his name," said Nell;
"That is not the golden rule."
"Oh, yes, I know one, too," said Earl.
"One boy wears pants that's made
Out of his dad's; but he's all right.
He ain't a boy that's 'fraid."
Tom said, "I know a secret, too,
'Tis 'bout a horse they'd pull
And they'd bet on the other horse
And get their pockets full."
"Is that what folks do when at Lodge?
Secrets ain't any fun;
Let's go and make some lemonade,"
Said Nell. "This Lodge is done."
"The (London) Freemason."

ALL SORTS

Then came Autumn all in yellow clad,
As though he joyed in his plenteous store,
Laden with fruits that made him laugh full
glad,
That he had banished hunger.
—Edmund Spenser.

First Doctor—"Had a couple of odd pa-
tients this morning."
Second Doctor—"Indeed! Who were
they?"
First Doctor—"One was a bee keeper with
the hives and the other a grass widow with
the hay fever."

"Do you love me, Charles?" inquired the
beautiful girl.
"Of course I do."
"Do you think only of me, by day and
night?"
"Well, I'll be frank with you. Now and
then I think of baseball."
—Washington Herald.

"How much does it cost to get married?"
asked the eager youth.
"That depends entirely on how long you
live," replied the sad-looking man.

"I suppose," said Mrs. Tartleigh, "when
you die you expect to meet all your hus-
bands?"
"You are very rude," retorted Mrs. Much-
wedded. "When I die I expect to go to
heaven."

Mrs. Quiverful—"Tommy, did you give
your little brother the best part of that
apple, as I told you?"
Tommy Q.—"Yessum, I gave him th'
seeds. He can plant 'em an' have a whole
orchard!"

A young Canadian came to Washington
last winter and was making a Christmas
call upon a very pretty young woman whom
he met for the first time.
"Do you have reindeer in Canada?" asked
the young lady.
"No, darling," he answered, "at this sea-
son it always snows."

What mortal knows
Whence come the tint and odor of the rose?
What probing deep
Has ever solved the mystery of sleep?
—Aldrich.

"I met your father last evening, and
spoke to him about our being married."
"Did he strike you favorably?"
"Well, not exactly favorably, but rather
accurately."
—Judge.

"I do so admire that polonaise by Chopin!"
said the artistic young woman.
"Indeed!" replied Mrs. Cumrox. "Of
course, those French dressmakers know
what they are about. But I thought polon-
aises were away out of style!"
—Washington Star.

Miss Loveleigh—"The professor was tell-
ing us today about the moon. He says the
moon is a dead body."
Jack Spooner—"That so? Then suppose
we sit up awhile with the corpse."

Tommy—"Pop, one o' the fellers says I
look like you."
Tommy's Pop—"And what did you say?"
Tommy—"Gee! I couldn't say anything.
He's a good bit bigger than me."

Patient—"I hear they're saying that
Jones, the man you've been treating for
liver complaint, has died of heart trouble."
Doctor (acidly)—"When I treat a man
for liver trouble he dies of liver trouble."
—London Sketch.

The young man was trying to select a
jeweled belt for the young lady to whom he
was engaged.
"What size do you wish, sir?" asked the
salesgirl.
The prospective bridegroom blushed and
stammered, "Really, I don't know." Then
a thought struck him. "Lend me your tape
measure," he said.
The measure was handed to him and he
laid it on the inside of his arm from
shoulder to wrist. "Twenty inches, please,"
he said with decision.

BUSINESS COMMENTS

Read all the advertisements in this issue and patronize the advertisers, for in no way can our readers better express their friendship for "The New England Craftsman" than by giving their patronage, whenever possible, to its advertisers.

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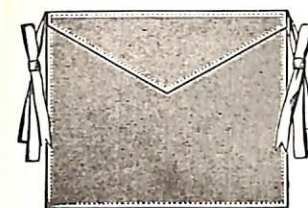
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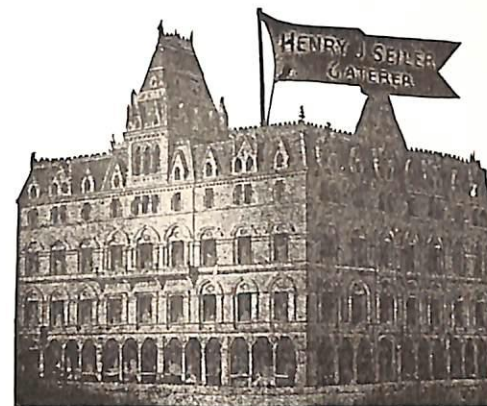


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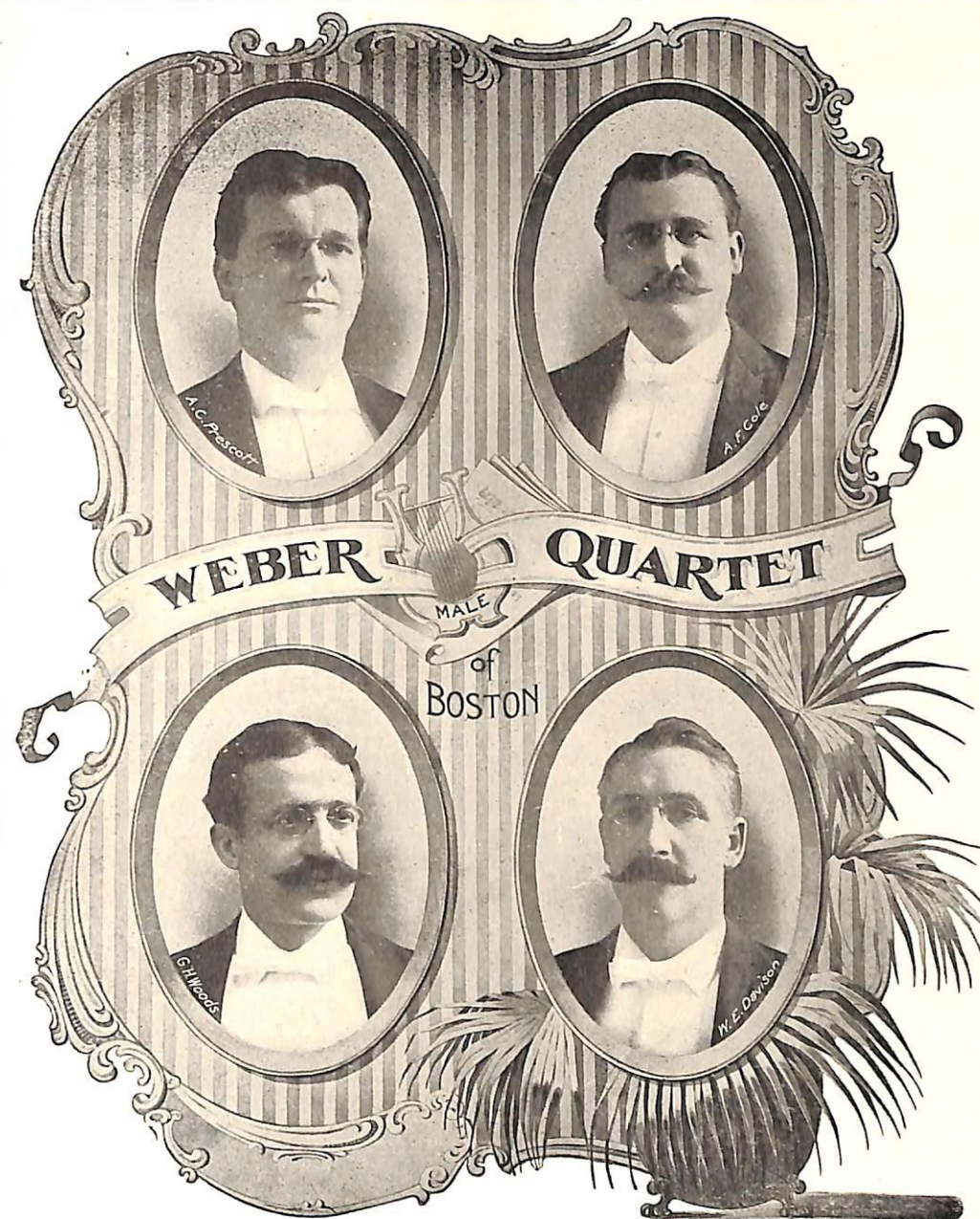
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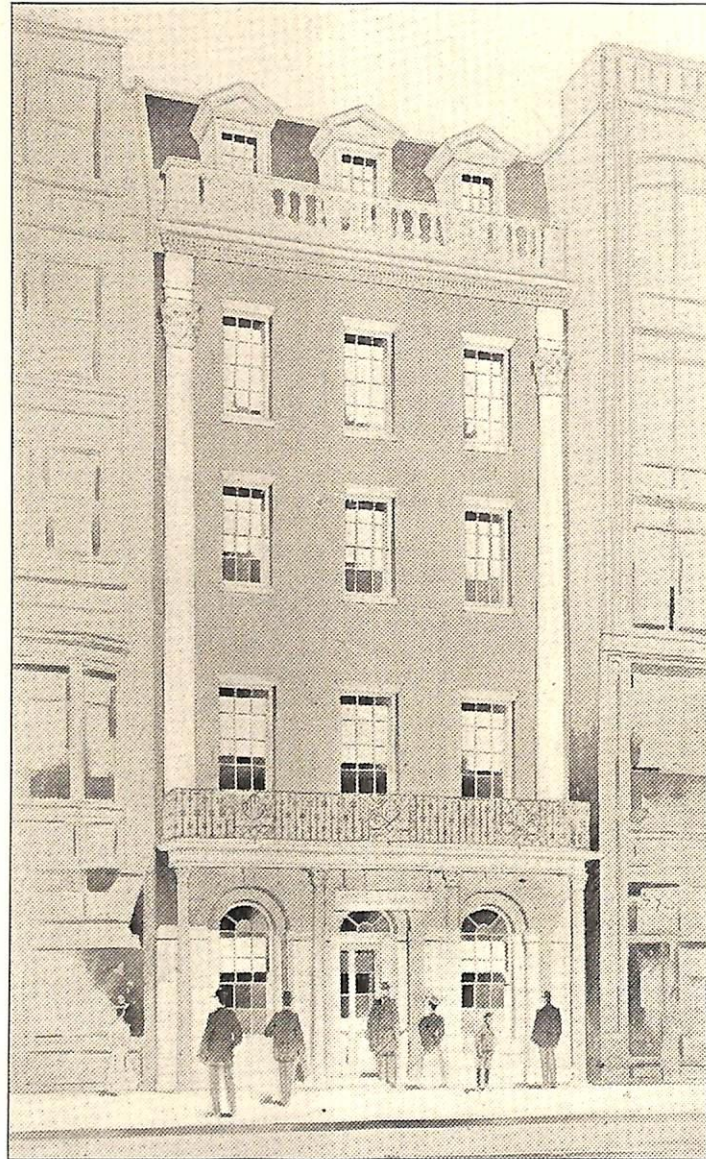
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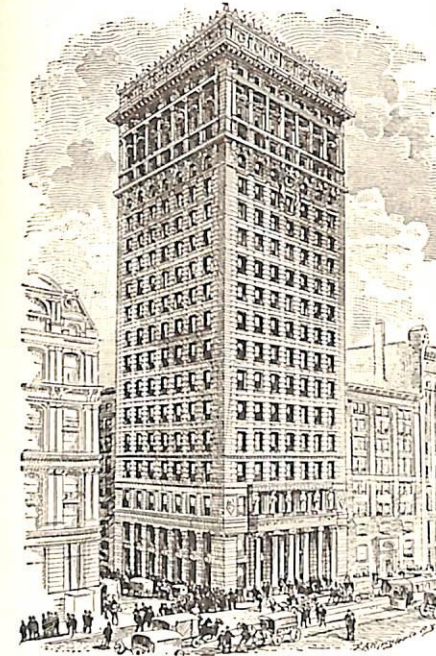
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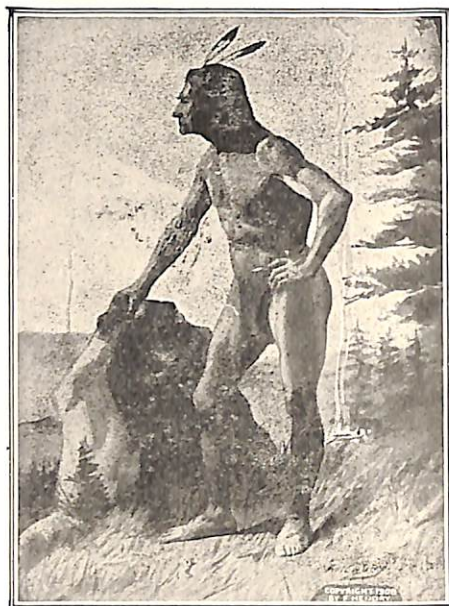
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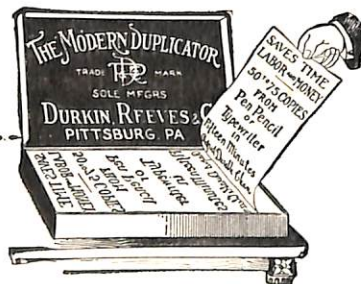
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